

SRI SAINATHA MANANAM

Pujyasri B.V.Narasimhaswamiji, who visited Shirdi in the year 1936, collected authentic information about Lord Sainath from persons lived with Sai and wrote many books on Lord Sainath. All his works are authentic . One such book is SRI SAINATHA MANANAM.

This book was published as early as in the year 1942 and the fourth edition came in the year 1945.

General Invocation:

1. O, Mind! Be devoted to Narayana. ..O Mind! be devoted to Sri Sai feet.
2. For overcoming all obstacles, let one meditate on the white robed, all pervading four-armed one, moonlike in color and of gracious mien.
3. I bow to Lord Sai, that dweller in Shirdi, whose mercy cures dumbness and revivesthe dead.
4. I bow to the best of Sants, Sai, who is(but) the Ancient Narayana Deva who has visited the Earth to bless(His) devotees.
5. Again and again do I prostrate before Lord Sai, who is God(Brahman) taking up form and attributes and going down to dwell on the banks of the Godavari to protect(His) devotees.
6. prostrate myself unto Lord Sai on whose head, the Ganges was conquered, from whose feet, the Ganges flowed and who lives on the bank of the Ganges(Godavari).
7. Prostrations to Thee, O Sainatha whosel nature is Triune, being Brahma,(the Creator) at the beginning, Vishnu(the Sustainer) thereafter and finally Mahadeva or Shiva(the withdrawer)
8. I bow to Sai, who is Sesha-Sayee(i.e God recumbent on the Serpent) by remembering whom one is released from the bondage of births and Samsara.
9. I bow to Sai, the Imperishable by remembering whom and repeating whose names, one's efforts at Austerities(Tapas), Alms(Dana) and other observances(Kriya) , are successful.
10. Sai's name alone, Sai's name alone, Sai's name alone is the support of my life. There is no other assured resource--no other, no other for me.
11. Thundering forth "Sai" "Sai" burns out the seeds of Rebirth(Samsara), procures all wealth, and threatens Death's myrmidons.

12. There is the name "Sainatha". The tongue is quite capable of uttering it. Yet the wonder is that people plunge in afflictions.
13. Oh, sad--very sad, greater than all other sadness is this--that Sai's bare name a precious gem is lost sight of in the quest after tinsel.
14. He who has a tongue and does not use it to utter Sai's name, so worthy of utterance is a fool that does not scale the wall of salvation though given a ladder to scale it.
15. Today,--perhaps, tomorrow these(people) will die and be cast into Hell. If they but think of Sai, they will cross the ocean of Samsara.
16. Evils fly; Delusion itself gets deluded, the grateful Chitragupta attends to the toilette of his finger-nails in gleeful anticipation, and Brahma takes pains to prepare the Madhu Parka or welcome offering, -as soon as a person longs to repeat thy Name, O Lord. Beyond this, what more can be said.
17. If Sai is sought with as great zeal and vigour as people evince in praising the wealthy to obtain wealth. He would confer on them even Heaven(Sayujya)
18. The Keertan or repetition of the Lord's Name, qualities and deeds is sufficient to destroy and remove sin. For even the sinner Ajamila cried out Narayana,(the name of his son) at the approach of Death and (thereby) attained Liberation(Moksha).
19. If a person goes on repeating"Sai,Sai,Sai" morning and evening, Sai abides near him and protects him even in times of distress.
20. If one daily repeats Sai's name and meditates on Him, the four aims of Life, Dharama, i.e. righteousness, Wealth, sense gratification and Liberation are surely and without doubt achieved.
21. He who brushes aside(false) notions of delicacy and shame and perpetually repeats my name reaches my state along with crores of his family.
22. Waste not time. Life is ebbing away every minute. Death has no mercy. Repeat Sai's name(therefore).
23. Life-breath is uncertain and may suddenly stop. From infancy, therefore, the mere name "Sai" should be repeated.
24. Yama, cruel and undaunted, tortures men terribly. (But) The tortures of Death are unknown to the staunch devotees of Sai.
25. Lord Sai's devotees have no fear of Death--not even a jot of fear. Lord Sai is the Death of Death, and protects his own(devotees) at the time of their death.

26. Those who full of love and admiration for Sai's noble qualities place their minds at his feet have washed away their evil Karmas and will not even in their dreams see Lord Yama or his myrmidons.
27. O fool, you are needlessly vexed!. O! how care-eaten you are! All sorrows vanish by merely remembering Sri Sai
28. By seeing Lord Sai masses of sin are destroyed; by touching Him auspicious results follow; and by worshipping Him, the Imperishable state is reached.
29. Without doubt, one gets rid of sins resulting from one's thoughts, speech and acts by merely thinking of Sri Sai.
30. Therefore know that in this world even heinous sins are overcome by the name of Guru Sai that blesses the whole world.
31. What one obtains in the Krita age by Concentration, in the Treta age by performing sacrifices, and in the Dwapara Yuga by worship (archana) is obtained. In (this) Kali Yuga by mere (Kirtan) repetition of Lord Sai's name.
32. The three boats, Sacred study, Vows of austerity, and Sacrificial rites are every where shattered by the march of Time. Now, in the ocean of Samsara, the strong and sound boat is Sai's name.
33. The only salvation (Gati) for persons of this Kali yuga, with impure hearts, feeding on sin-gotton wealth, and devoid of any observances, sarifices and regard for scriptural injunctions, is the Kirtan or repetition of the Lord Sai's name.
34. I bow to Lord Sai, by pronouncing whose name one is absolved from all sins, and by bowing to whom, all sorrows cease.
35. In the Kali age, the fruit that one cannot get by austerities,(Tapas), by alms(Dana) or by sacrificial rites is well and easily attained by the repetition(Kirtan) of Lord Sai (i.e., his name)
36. O King, even though the Kali Age is replete with evils, it has one great merit. One is freed from (Samsaric) bondage and reaches the Supreme by mere Sai Kirtan i.e. repetition of Lord Sai's name.
37. O Mumukshu, thou that pantest after Salvation, there is no other age(Yuga) that can equal Kali age. For, by Sai Kirtan i.e., repeating Sai's name alone without more, one reaches The Supreme Great.
38. May Sai's name flourish for blessing you,—the name which is a mine of blessings, scatters away the evils of of the Kali Age, purifies purifying agents, sustains the seeker of Salvation on his march to the Supreme Goal, like a lunch basket, gives rest to great bard's eloquence and is the root of Dharma

39. No sinner can commit sins beyond the redeeming power of Thy name.
40. The thief, the drunkard, the treacherous and false friend, the violator of the Guru's bed, the slayer of a Brahmin, a woman, a King, a parent or a cow and other sinners.
41. To all sinners, there is this expiation, viz., Repeating the name Sainatha, by means of which one's mind is turned towards Him.
42. This absolves one of sins.. Tapas i.e. austerities, Dana, i.e., alms, and Japa i.e., repetition of holy names or syllables do not remove the core of Sin viz. the Love of sin. That is cured only by service to the feet of one's Guru-God.

SADHUS-SANTS

43. Sadhus, renouncing (every thing), tranquil, soaked in the Divine, purify the world. The touch of their feet (or body) drives away sin. (For) God (Hari) that destroys sin lives in them.
44. Sai always remains where devotees with their minds absorbed in Him sing with fervour even the mere name Sai.
45. The mere name Sai which is pure (Chit and Ananda) consciousness and Bliss is superior to everything and the entire earth is of little importance when compared to it.
46. The friend of the virtuous, Sai, to speak or hear of whom is purifying is seated in the hearts of those who listen to his history and drives away all evil therefrom.
47. It is not the waters(of the Ganges) that are sacred(Tirhtas). It is not the images of clay or stone that are gods. .They take a long time to purify one. Saints purify one merely by one's taking darsan of them (i.e. by one's seeing and touching them)
48. Magnanimous(Arhasattamas i.e., highest) saints like you (O Akura) should be daily worshipped by those anxious to secure their own welfare; Gods are selfish, but not saints.
49. Let us remember and repeat Sri Sai's name, at our bath, at our Japa, and in our meditation.We must always take his name.
50. Let me be engaged always in calling on Him thus "God Sai, Sainatha, Sai Baba, my Lord," as my days come and go.
51. Do not fatigue yourself with breath-control(Pranayama). Do not retire into the forest. Do not wear away your body by fasts. Do not torture your skin

by remaining amidst five fires. Get on joyously with the Bhajan (i.e. song and worship) of Sai Rama. By that all desires will be fulfilled.

52. I consider that day as a bad day(Durdina) which passes away without talk or hearing about Sai. A cloudy day is not a Durdina(as it is termed in the dictionary).

53. The house in which there is the Padathirtha and picture of Lord Sai is a Bhavana or house., Else (i.e., if these drop off,) the syllable Bha drops off and it is a VANA or forest.

54. The house in which Sai's padukas, udhi,padatirtha, images and pictures are found will be house without harassing troubles. Else (i.e if these are absent) it will be harrassing and troublesome as a forest.

55. A house well-equipped and laden with abundant supply of all goods and wealth, if it has not *Padatirtha* of Sai (i.e. has no Sai worship) is but a well laden (fruit) tree that is ever infested by snakes.

56. The wicked and virtuous alike, without any difference must always serve and worship the Sadguru Sai for attaining all that they desire.

57. The Sun, the Moon and other planets go and return. But there is no return (to Samsara) for those who lose themselves in the contemplation of Sai's feet.

58. Even if one lacks ceremonial purity while taking Sai's name, all sins fly away (from one) just as other beasts fly when they hear the lion's roar (dropping, what they tried to seize with their mouths).

59. If one utters the auspicious name Sai, masses of even the most heinous sins of his are burnt up and destroyed.

60. Even the sins of the vicious that think of him, Sai will remove. The fire will burn (and do naughtelse) though touched unwittingly.

61. Just so long as the name of Sai, which is a lion's roar is not heard, sins reside in the body like young elephants (which will run away when they hear lion's roar).

62. The name Sai is a wish yielding gem (chintamani); it is one mass of Consiousness (Chaitanya) and Bliss (Rasa). Sai is always pure and wholly free. There is no difference (in God) between the name and that which is named (i.e.God).

63. So long as one does not make (Sai Kirtan) repetition of the name of Sai which destroys all the evils of the Kali Age, one remains with a body (i.e. undergoes Samsara or rebirths). And there is fear in this (samsara).

64. If one utters the dissyllable Sai even once, he has girded up his loins for his marching on to Heaven (Vaikuntam).

65. Any body that always and with devotion repeats the dissyllable "Sai" attains Liberation (Mukthi). In this Kali Age, as people's hearts are tainted with evil (desires) they are not competent to take to any other means.

66. The good must always remember the name Sai Sai Sai. That Sai Nama Confers boons and is equal in worth to a Sahasranama (or thousand names).

67. The dissyllable Mama i.e., mine is sinful.. By the eight syllables, (all) distress vanishes. The eight syllables "Sayeesah Saranam, Mama " form a mantra that achieves all objects.

Guru Mahima

68. The truths enshrined herein (i.e. in Swetasvatara Upanishad or Sainatha Manana) will shine bright and clear (i.e. be realised as matters of direct perception or intuition) to one, who has supreme faith in his own personal God (Ishta Devata) and the same faith in his Guru (treating him as that God).

69. If one considers the Guru who is the present God that confers on one the Torch of Jnana as merely human, all his scripture study is as vain and useless as the bath given to an elephant.

70. Lord Venkatesa (of Tirupathi) is Lord Sai. There is no difference between the two. By constantly dwelling on their identity, one reaches their state.

71. I serve and worship the Guru who confers both temporal and spiritual blessings..(of enjoyments and liberation) who is of esteemed and charming form and affectionate towards devotees, who is steady and include within his body all the crores of creatures that exist, who protects Righteousness(Dharma) roots out the ways of unrighteousness, releases people from the bonds of karma and gives them Bliss.

72. Let dullards blame. Still the adept devotee goes on with his worship of the Guru-- (Just as) the bee goes on sucking honey from the lotus despite the croaking of frogs (by its side).

73. (The syllable) "Gu" denotes darkness. "Ru" denotes removal.. "Guru" is therefore the name of dispeller of (darkness or) ignorance.

Padodaka

74. The man who drinks the *padodaka* (water with which the feet of the Guru have been washed) and applies liberally to his head obtain the merit of bathing in all the holy waters (Thirtha).

75. The water of the Guru's feet clears away the mire of sin, kindles up the bright flame of God-Realisation (Jnana) and ferries one excellently across the ocean of Samsara.

76. Let one drink the water of Guru's feet which obliterates the root of Ignorance (ie. Ahankara) produces detachment (Vyragia) and serene peace(*santi*) and avoids the performance of action(karma) leading to Samsara.

77. One must drink the water of the Guru's feet, eat the remnants of the plate, meditate on his form always and always sing his praise.

78. This Guru is (for us the same as) residence at Kasi. The water of his feet is the Ganges. He is the immediate and present God Visweswara(i.e. the image worshipped at Kasi). He is the Taraka Mantra, i.e. his name ferries us across Samsara.

79. The head that touches the Guru's feet is as pure and sacred as Gaya with its sacred Banyan (Akshaya Vata). The Guru's form is undoubtedly as holy as Prayag reputed to be the chief of all holy thirthas.

80. A thousandth part of a drop of water that has touched the Guru's feet gives one the same benefit as a bath in all the sacred waters found (on earth) encompassed by the seven oceans.

81. Meditate always on the Guru's form; pronounce his name always. Strictly obey his injunction. Pay no regard to anything except the Guru.

82. On the lips of the Guru stands God(Brahman),who is realised by the Guru's grace. Think on the form of the Guru always like a woman doting on her paramour.

83. The first and foremost need or basis(Moolam) of Meditation is the Guru's body; that of Pooja or worship is his feet; that of Mantra is his utterance; and that of Liberation(Moksha) is his grace(Kripa).

84. One's body may be beautiful as also the wife; one's pile of wealth may be as high as the mountain Meru; one's eloquence may be exquisite. Yet what good can all this do, if one's heart is not devoted to the Guru?

85. All the four branches of Learning have been mastered. But if Sai has not been worshipped, then the learning is just like a red dot placed on the forehead of a widow(for adorning her and rendering her attractive.).

Mangalaarti

86. Hail to Thee O ! Sainatha !
Hail to Thee in all forms !
Hail to Thee the Devotee's slave !
Hail to Thee, Shirdi-dweller !

87. Hail to Thee Sriman Venkusa's fondling !
Hail to Thee of beautiful form !
Hail to Thee Sai with Thy blessed wand !
Hail to Thee with divine marks !

88 Hail to Thee Bhagavan Sai !
Hail to Thee of prowess great !
Hail to Thee of Lotus eyes !
Hari is the home of Blessedness.

Naivedya

89. I cannot offer Thee food that befits Thee. What, I could command, that I have offered, Lord ! Be graciously satisfied with it.

90. Sugar, coconut, betel with arecanut and fruits ! -- whatever I have offered, may that be (deemed) abundant and complete.

91. Palatable food of the four kinds with vegetables, other side dishes, fruit and ghee ---please taste these Anna (God) is within Anna (food).

92. To Brahman i.e., God, is the offering made. The offered oblation is Brahman; Brahman is the fire; In it, the oblation is placed by the worshipper Brahman. The goal to be reached is Brahman only. The Sadhana or means is Samadhi and work in relation to Brahman.

93. I am Food (Anna). I am Anna. I am Anna. I am the eater, I am the eater, I am the eater.

Atma Nivedanam

94. I have nothing worthy of offering to Thee, except my Self (Atma). I offer that Atma to Thee, thrice immediately. Take her by the hand.

95. She is naughty and does not heed me. (But) Thou art mighty. Subdue her, fasten her to Thy feet with cords of Love.

96. Though I have not the strength to give away my soul (Atma), with all my heart and by words from my lips I give her (to Thee). Pray complete and carry out that gift or promise to give. Give me the power to give (her).

97. I have fully surrendered myself (to Thee). I have (therefore) no karma or action nor the fruits thereof. No merit nor demerit (therefrom) is mine. How can I have any benefits to gain or losses to suffer (therefrom !)

98. What, in the view of the world is *my* action in the past or in the future, is (really) not my action. It is yours; and the fruit of it goes to you---that pull my strings from behind.

99. I have hidden the things, as taught in the Sastras. I am (feeling and behaving) the same to friend and foe. I am perpetually (or constantly) surrendering myself earnestly at Sai Baba's feet in secrecy and solitude.

100. I know what is right (Dharma). Yet, it is not that which makes me act. I know what is wrong. Yet it is not that which makes me avoid action. My acts are directed by Lord Sai seated in my *heart*.

Arati

101. Jaya Jaya Sai, Arati (waving of lamps) to Thee, On Thou Murari, Raghunath, Lord of my life.

Dhynana

102. O Sai Natha, Sadguru, I bow unto you who is the Supreme bliss, the giver of that highest Bliss, pure consciousness beyond relativity (== the Pair of opposites), like unto the sky, pointed out by the Mahavakya, Tatwamasi etc., the One, the ever abiding Immaculate, Unshaken and the witness in the hearts of all creatures.

103. Let the Guru be meditated on as seated in the centre of the corona of the lotus-shaped heart, seated in Siddhasana pose, with a divine body, bright as moon, bestowing on us, all the desires of the heart and also Sat Chit Ananda.

104. I constantly meditate on Guru Sai as dressed in white with a small wand in his hand, and a body shining softly like the gem chandrakanta, and with a host of sages worshipping his feet.

105. When creatures sleep, this Sai intently keep awake and guards (them). This, the doing of Sainatha who can achieve barring God!

106. All the earth is controlled by fate and fate is controlled by Mantra. Sai is the Lord of that Mantra. Lord Sai is my God.

107. O Brahmins! Innumerable are the incarnations of Hari, the storehouse of Satwaguna.

108. All the parts (amass) of God (Hari)--viz.,Rishis, Munis,Gods, the mighty sons of Manu and Prajapatis,-

109. These are fractional manifestations of the Supreme Purusha (God). But Krishna is the manifestation of the entire God. These manifestations protect the world distressed by the Asuras.

110. (Krishna says) whatever has magnificent strength, glory and prowess, know That issue out of my splendour.

111. Whoever calls upon this (Sai) in times of distress or fear or amidst forest Will surely be supported (and not get dejected).

112. Sai Deva is the Grand Brahman, the goal of all quests, Kaivalya, the felt Bliss of Nirvana, our dear one and friend, our self, worthy of reverence, Law-giver and Guru.

113. This alone is the good that persons with intellect improved by their skill in yoga should acquire with all their heart and soul, viz., the clear perception that the inividual self is the Supreme self.

114. In this world, the highest good of the soul is deemed to be concentrated (exclusive, one pointed) Devotion to Lord Sai whereby one sees Him everywhere.

115. Sai–Hari pervades everything, i.e. is inside and outside of all objects seen or heard in the world.

116. Revered sirs, you are blessed souls,--for you with all your heart and soul identify yourself with (i.e. merge in) God Sai, the Lord of all the universe.

And consequently you escape rebirth (Samsara) which is so terrible.

117. (Sai) Krishna's face is sweet, also his speech. His smile is sweet and his lilas too. His eyes are sweet, also the bare remembrance of him. Everything about the Lord Mathura is sweet.

Thoughts

118. I follow in the footsteps of that sage(Sai) who has no desires, is tranquil at heart, bears no enmity and views everything with an even mind-and I am purified by the dust of his feet.

119. Your fame sweeps off the world's griefs; the nectar of your life history brims with joy, your face lit up by nectarlike smiles resembles the moon. Your soft palm confers blessings of the world.

120. Your name which is full of merit purifies us, removes the evils of the Kali age and also the fear of rebirth in Samsara. Those who repeat yor name often in their great distress, will not reborn.

121. That Gopla Krishna who said (in the Gita) "If any surrender to and seek refuge in me in any particular form or manner, I meet them in the same form or manner" and "He who with sincere devotion worships any other God, is worshipping *me* only"-- is now protecting(us) in the form of SAI BABA.

122. In whatever form, worship is offered to God, who dwells in all forms,God takes that particular form as desired by the worshipper--just like the gem chintamani and comes to him in that form.

123. There is no god that is as good as Sai. Nor is there any goal that can rival Sai. He is Maha Vishnu manifest before our very eyes –(for) from his feet flowed the waters of the Ganges.

124. Ha! Shirdi is indeed, of all places on earth, most fortunate ! Munis that purify the earth by their presence come here by reason of the fact that Sai who is the manifest Para Brahman the Supreme God, lives here hidden in human form.

125. Oh, the good luck, oh, the good fortune of those who lived near Shirdi whose friend (Sai) is the Eternal, the Perfect Brahman, –Supreme Ananda.

126. To him(Sai) who has no wife, there are thousands of (persons who call themselves his) children. He who has no roof to shelter his head is a Maharajah indeed.

127. Though he is at Shirdi, he is not there(alone). Though he is clothed with a body, he is bodiless (i.e.realising that he is not the body). Though he receives,yet he does not receive (as he has no feeling of an individual self acting). Without himself (in his Sai body) eating food, he is filled with food(by others eating food and by his identifying himself with them).

128. Sweet, O Sai, is thy name, Sweet is thy form. He that experiences the sweetness of thy name and form will transcend all form and reach the supreme.

129. Honey is sweet, Curds are sweet:
And so are grapes, and sugar too.
But sweeter than the sweetest things,
Is the song My Sai sings.

130. To those who have tasted the sweetness of Sai's love, dinners do not appeal. Those who embraces the feet of Sai Rama, talk of him and repeat his name joyously and say "With you, that is Heaven.Without you, that is Hell"

131. What one earns by residing at Kasi for sixty thousand years one gains in half a minute surely by the love of Sree Sai

132. This Sayesa is the *Kalpa* Vriksha (the wish yielding tree) is the Kamadhenu, and the Chintamani. Always take the name of Sai.

133. The Ganges removes sin(Papa), the moon, fatigue, the Kalpataru, poverty. The Guru Sai's grace removes alike sin, fatigue and poverty.

134. To attain wealth, seek the aid of Kubera. To attain Moksha, seek Maheswara's aid and to attain health the aid of the Sun. Seek everything from the feet of Sai and those at his feet.

135. The wish jewel Chintamani grants worldly happiness. Indra grants the joys of his heavenly world. The Guru, if propitious, grants Vaikunta itself, which cannot be reached even by yogis.

136. The merit of giving a crore of cows or visiting Kasi during eclipses or of residing for myriads of years at Prayaga on the banks of the Ganges and performing yajnas there, or of giving mountains of gold can never equal the merit of Sai Nama Japa.

137. What need is there of alms giving and baths at holy places, of tapas(austerities) and *yagas(sacrifices)*, to one who always dwells in his heart on Sai, that dwells in all hearts.?

Adhikari (Qualification)

138. Faith in Sai springs in the hearts of people whose sins have been washed away by Tapa(austerity), Dhyana(Meditation) and *Samadhi(Absorption)* performed in thousands of their former births.

Mantra

143. Hail Hail ! O "Sai Sai" Mantra that crowns life with fruit, destroys miseries of repeated births and deaths, mantra of all the Vedas, approved by all Sastras, and adopted by all good souls.

144. Oh! tongue! Be always doing Japa of Sai mantra, which singly vanquishes all foes, and is always extolled in the Upanishads, which ferries us across Samsara and sweeps away masses of sin and tamas, which itself bestows wealth and lordship and rescues one from all sorrows and makes life successful.

Sai Oushadha and Sudha (Supreme medicine and nectar)

145. Oh! Mind ! drink this celestial cup, Sri Sai, which keeps down great Moha or delusion, which quickens the minds of Munis, the medicine ready at hand with devotees like N.G.Chandorkar and which gives new life to all the three worlds, does great good to devotees, banishes all fear of rebirth, and bestows highest blessings.

146. This body will get old, weak and shattered in all its hundred joints and will surely perish. You ill-advised fools, why trouble yourself about medicines. Drink the nectar of Sai , that frees one from ills.

147. Strange indeed is it in this mortal world, that people should forsake nectar and imbibe poison! The rogues are giving up the use of terms like Saiyeesa and of Narayana and are uttering other words!

148. Oh! Tongue ! you are a connoisseur in matters of taste and are always fond of sweet things.Be always drinking the nectar named Sainatha.

149. (Sri Krishna, Govinda,Hare,Murare,Oh Natha Narayana,Sai Deva,Govinda, Damodara,Madhava)----This indeed oh! Tongue, is nectar. O ! drink it.

150. (Sri Natha, Narayana, Vasudeva, Sri Krishna, Bhaktapriya, Sai Natha,Govinda, Damodara, Madhava). This indeed is nectar. Oh ! tongue, drink of it.

151. (Sri Padmanabha, Achyuta,Chakrapani,Sri Rama,Padmaksha,Hare Murare Govinda, Damodara, Madhava). This indeed is nectar. Oh! Tongue, drink it.

152. Alas, Behold peoples' earnestness in their affairs. Though able to utter the name Ananta, Sai Esa, Mukunda, Krishna, Govinda, Damodara, Madhava, -- none utters it.

153. To, Siva, who is in Vishnu's form and to Vishnu who is in Siva's form, (my Salutations). Vishnu is the heart and essence of Siva. And Siva is the heart and essence of Vishnu.

154. Any one who makes the slightest difference between those two will surely fall into Rourava Hell.

155. Have intense faith in and love to some single form of God and worship him with great regards as the sole lord of the universe.

156. In real and ultimate truth, there is no difference between Murari and Purari. i.e.. between Vishnu and Siva. May that Saiyeesa,who spoke thus illumine and spur on our intellects.!

157. (Bhartruhari says) Between Maheswara(Siva) the Lord of all the worlds, and Janardana (Vishnu) who is in the heart of all the worlds, I entertain no idea of difference. Yet, my devotion is fixed on that Siva form,with the crescent moon adorning his head.

158. Sai, the giver of Moksha, will kill out egotism etc., which pester his devotees within and without.

159. When once the heart is filled with Sai and when one thus becomes a holy person, anger,jealousy,greed,and other evil thoughts and tendencies do not afflict him.

160. Longevity, pragna(wisdom) fame and strength, grow and develop in one who is always prostrating to and serving Saiyeesa.

161. If one daily hears with faith and reads the deeds of Sree Sai, Bhagavan Sai enters into his heart at no distant date.

162. Having entered through the ears, the lotus heart of his devotee, Sai clears therefrom all dirt and mire, as Autumn does in the case of water.

163. The man whose heart is thus purified will never forsake the feet of Sai just as the man who after a very toilsome journey arrives at home will never forsake his home.

164. Indeed those are blessed, even if they be penniless, whose hearts are filled solely by strong faith in Sai. Even God Hari will give up his own world and enter into their hearts, being pulled thereto, by strong cords of Love.

165. He Bhagavan Sai Easwara, when in the heart of a person always removes all his ajnana by the force of his Bhakti alone just as the Sun drives away all darkness.

166. Bhakti(Devotion) directed to Bhagavan Sainatha begets Vairagya(i.e.detachment from things of the world) and Jnana i.e. Realisation which is the same as Brahma Darsana or Seeing God.

167. "I will go to Sai Baba's feet, and stay there only",-he who always thinks thus will reach union with God Sai.

168. Oh ! Sai ! If you are remembered you remove the sins of all people. If remembered by the good, and those with good health, you give them good and holy thoughts. Who but you destroys all poverty, misery,sorrow and fear? Who is so sensitive merciful and ever ready to render all help to all ?

169. Wherever Sri Sai is remembered, in thought, speech or action, there is the holy Kurukshethra; that itself is Prayaga tirtha and the Holy Naimisha Aranya.

170. Wherever God Sai's *leelas* or life-history may be recited, there dwell Ganga, Yamuna,Triveni,Godavari,Sindu,Saraswathi, and all the Holy waters.

171. If for an hour or even for a moment, Sri Sainatha is not kept in mind, that is the loss, the great evil and distress and that is blindness, dullness, and idiocy.

172. Constant remembrance of Sri Sai Baba's feet removes all evils and promotes welfare, purity of heart, devotion to God,attainment of Jnana and Vijnana (knowledge temporal and supreme) and Vairagya.

173. He who is constantly remembering God Sai is freed from all sins. At the close of his life,Sai takes him in a Vimana to Sayujya.i.e. union with the Divine.

174. Wherever a man may be, if he constantly takes the name of Sai, he is freed from all sins, and reaches Heaven (Vaikunta)

175. Sainatha, the friend of the pious spoke thus to Sri R.B.Purandhare:
Sai Baba's Promise(Proclamation)

"I shall take my devotee(at the close of his life) to Heaven(Vaikunta) in a celestial car (Vimana).

Sai Baba's Pledges

176. (Sai Said):-- I am not the body. I do not die. I am all. See me always. Wherever a devotee remembers me, there I stand to protect him.

177. Thence,when he, my devotee is dead and lies stretched like a piece of wood or stone, I remember him and take him on to the hitghest Goal.

178. I will never forsake one who approaches me, treating me as his father, and himself as my child. From all difficulties and perils I will extricate him. This is my vow.

179. Sai says: -- There shall be no lack of food or clothing in the abode of my devotee. I am ever vigilant, to protect him and his family.

180. Give up all your observances and make me your sole refuge. I will save you from all sins. Do not grieve.

181. He who at the close of his life, thinks of me alone and gives up his body, attains the supreme Goal.

182. Therefore at all times, remember me,whatever you may be doing. With your mind and intellect surrendered to me, you will undoubtedly reach me.

183. Let your mind rest in me. Let your devotion be to me. Let all your sacrificialacts be for me. Bow unto me. Treat me as your highest Goal. Directing yourself thus, you will reach me and me alone.

184. I shall protect you, your companions and dependants, in every direction. By your faith, you will see me ever invisibly present near you.

185. Those who give up this world and the world beyond, their very self and their.

186} dependents, their wealth, cattle,houses and everything else, and devote themselves to me as appearing everywhere, as thier sole God,- them I will save from death.

187. My sons ! all moving creatures and immovable things on earth, must be viewed by you (not in the world's way but) as myself and with the same regard that you would show to me, at every step. This is the way to worship and respect me.

188. I am the Lord Hari residing within the hearts and bodies of all creatures, their self(Atma). See all things in me. This is the way to please me..

189. Viewing the Lord Sai Bhagavan as residing in all creatures, honour them and give them good things.

190. The body is said to be a temple. The Jiva is the eternal God's image there. Throw aside Ajnana, as the nirmalya (i.e., the remnants of former Puja material covering up the image). Worship must be in the form *Soham* (I and He).

191. There is one God, concealed in all creatures and pervading everything, the innermost self of all creatures presiding over all karmas, residing in all creatures, the witness, pure consciousness and without any attributes.

192. Food must be distributed suitably amongst all creatures. Regard them as your own self and as your own God. Especially towards men, this must be your view.

193. See God, Adhokshaja in the fire, in the Guru, in your self, and in all creatures. Though He is not physically entering the creatures issuing out of Him, view him as interpenetrating them.

194. That man is a *Bhagavatottama*. i.e., most excellent amongst devotees, who sees himself and God in all creatures, and all creatures in God and himself.

195. Therefore, respect me, and honour me as having my abode in all creatures, by your gifts and show of respect, by your love and friendship and by the same treatment you mete out to me and them.

196. (Siva says to Parvati) Oh ! Fair one with a handsome waist, it is ordained that Sadhus or good people should receive each other by advancing forward, by bowing and by prostration--these being directed by the wise, in their hearts towards the supreme Soul, who is in the hearts of all and not to a man who regards the body as himself.

197. Bow to all creatures, revering them as Lord Sai has entered them in the form of Jivas.

198. I am you; you are not different from me ; you are myself. Behold this!.The wise do not even for a moment consider us different entities even to the slightest extent.

199. A person gazing on his own form, in a mirror or in another's eyes sees himself though one, in two separate forms (i.e., as the object and its reflection). Such is the difference between us (198-199 are by Brahman to Jiva).

200. (Siva says) In the pure satva named Vasudeva, the purusha is revealed; I see Vasudeva *Adhokshaja* in pure Satwa.

201. Jai, Jai, Jagannadha ! Jai,Thou destroyer of Sin ! Jai, Thou protector of the good. Jai, Thou granter of all reward !

202. I have never seen nor heard of any one who protects just like Sainatha. He has no material body, composed of flesh, bone, etc.,

203. To one who takes refuge with Sai who loves his surrendered devotees, *Kaivalya* (liberation) is ready at hand--what doubt about all other blessings?

204. That Sai who saved Sri Gopal Rao Buti and Sri Mirikar from snake bite and who was looking after crowds of devotees is not gone anywhere.(*He is here still*).

205. Do not be dejected. Sai will bless you.

206. God Sai Hari must be worshipped by all the world, because:

- (1) Of his kindness
- (2) His grant of Sanctuary or freedom from all fears.
- (3) His removal of the troubles of the distressed.
- (4) Of his lofty qualities.
- (5) His wiping away of sin.
- (6) and his conferring the loftiest position on the devotees.

There are six witnesses for this namely:

- (1) N.G.Chandorkar
- (2) Merikar
- (3) S.B.Nachne
- (4) G.G.Narke
- (5) the Snake and
- (6) Nulkar (the sub-Judge)

207. Victory is yours O Pundarikaksha ! Victory is yours O All--Blessed.!

208. Sainath is my mother . And Sai, the King of Gods, is my father. Sai's devotees are my kinsmen. My own motherland is the Universe.

209. Which wise man will seek refuge with any other but you,--you the friend of devotee, whose words are ever true and who is always friendly and grateful? All the prayers of your devotees, you grant and you give even yourself to them. To you there is neither growth nor destruction.

210. The Sun makes the lotos blossom. The moon, the night-lotus. The clouds though not requested, shed their rain. The good, of their own accord, are busy helping and doing good to others.

211. The great alone can achieve great objects. Who but the ocean can bear the fire, Badava?

212. Having reached the feet of Sai, I seek no other God. Having reached the Ganges banks, no wise man wants a well.

213. here there is great fear there is no other refuge except Sai; thinking thus, people resort to Sai alone as their refuge.

214. find no other solace or go for the removal of distress than that lotus-eyed (Sai). Make him your sole regue with exclusive devotion esteemed in our religion.

215. Men in distress and dejection, men with minds torn asunder, men in a blue funk and men sunk in dire disease are relieved of all pain and sorrows by barely taking the excellent name Sayeesa and become happy.

216. I bow to Sayinatha who removes the troubles of the distressed, and the fears of the affrighted, and deals the death-blow to our enemies.

217. Those who bow up to the never-failing (Achyuta) Sayeesa, shining like the lotus. And clad in his (kupni) toga knows no fear.

218. He indeed is the Lord, who is fearless and who protects those around him that Are plunged in fears. He is the one. If there are more, there is a mutual fear. He esteems nothing more than remaining as the Self.

219. O Sai Kirshna, Thou art merciful. Thou art the support of the support-less. O Purushothama, you are the Saviour of men sunk in perpetual sorrows.

220. Little minds consider some as their own and others as strangers. To lofty souls, the entire world is their little family.

221. What merit is there in returning or doing good to those that are or do good to us? The (Sants) good, call him good (Sadhu) who does good to his enemies.

222. Sadhus, i.e.,the good are often suffering sympathetic pain at the pain of others. This indeed is the best woship of God who is the soul in all creatures.

223. Sai that ever lives near is easily accessible to the devotee. He is indeed the slave of his devotees. If he is pleased, everything is attained.

224. This worship of Sai is the thornless path or unafflicted way. He who rushes or runs with blind folded eyes here will neither fall nor stumble.

225. Most proper it is! This path pursued by (Sadhus) good people with noble nature making. Sainatha their highest goal is safe and free from fear of any sort.

Namaskara

226. I bow to Sainatha, to whom all women are mothers, all men are kinsmen and all wealth is but clods of earth.
227. I bow unto you the teachers of the universe, Siva and the giver of the good, Yogindra amongst yogindras, and Guru of all Gurus.
228. I bow to the Lotus feet of Sai Guru. I do thy excellent puja. I utter the Sai's auspicious and immaculate name. Oh Baba ! I think of thy imperishable truth.
229. Prostrations again and again to Sayeesa of Satchidananda form, who has left his body at Shirdi and is showering blessings of his devotees.
230. I bow unto you Sainatha with triple form being Brahma, the creator, Vishnu that bestows all boons and Rudra the conqueror of death.
231. Again and again I bow unto you Sayeesa the beloved of the world who gives relief in all perils and distresses and who bestows all wealth.
232. The Guru is Brahma. The Guru is Vishnu. The Guru alone is Maheswara. The Guru is visibly Parabrahma itself. To that Sree Guru I bow.
233. The Guru is the father and Guru is mother. And the Guru alone is Supreme God Siva. If God is angry the Guru intercedes and saves us. If the Guru is angry, none can protect us.
234. I bow to that Shree Guru who removes the cataract ajnana darkening the eye of the devotee, with his forceps Jnana.
235. I bow to Shree Guru who pervades all movable and immovable things in all the spheres and who reveals to us the Supreme Brahman.
236. I bow to that Shree Guru at whose feet are found the crest jewels of all the Vedas and who is the Sun that makes the Lotus of the Vedanta blossom.
237. I bow to that Guru by pure thought of whom, Jnana flashes forth of itself. He alone is the store of all good.
238. I bow to that Sree Guru who is the calm eternal chaitanya free from all sin and darkness who is beyond *akasa*, *bindhu*, *nada* and *kalas*.
239. I bow to that Sree Guru who is the master of all Jnana and Sakti who is adorned by the garland of Truth and who is the bestower of all good things on Earth and salvation beyond.
240. I bow to that Sree Guru who by the power of his own Jnana burns out the the bonds of Karma acquired in many births.
241. My master is the master of the universe. My Guru is the Guru of the world. My soul is the soul of all creatures. To such a real Guru I bow.

242. I bow to your Sainatha who is perfectly peaceful, who is without origin, who is the embodiment of pure Jnana and the import of the Pranava Om.

243. You are Vayu, Yama, Agni, Varuna, the Moon Prajapati and Brahma. Prostrations again and again to you of thousand forms. Again and again I bow to you.

244. Prostrations in front of you ! Prostrations behind you ! Oh, thou all, prostrations on all sides of you ! Thou hast endless prowess and immeasurable strength. Thou achievest everything and art therefore everything.

245. Is I bow unto you Bhagawan Vasudeva the creator, the in-dweller in all creatures the perfectly peaceful and the great.

246. Prostrations again and again to him of auspicious fame by reciting whose name, or by remembering him or seeing him or by bowing to him, listening about him or worshipping him, all sins of the world are immediately driven away.

247. Prostrations to thee that owns nothing who has conquered all gunas who has his joy in himself, is perfectly peaceful and is the master of kaivalya.

Devayani"s Moksha Mantrams

248. Salutation to you of many forms ! And salutations, again and again to you of no forms, or of one wonderful universal form; to you without any gunas though yet the soul of all gunas !

249. Prostration to thee, the auspicious master of the world, appearing in the form of Supreme Jnana. To thee the ocean of love towards good devotees.

250. bow to him the witness of Jnana who is inherent in the hearts of all so directly as to require no proof and who yet is considered by the ignorant to be afar.

251. I bow to you the Supreme Good. I bow to you the benefactor of all. I bow to you Sainatha Krishna whose nature is Reality.

252. Prostration unto you . Oh Maha Yogi ! I have surrendered to you . Instruct me how I may have never failing love and joy in your holy feet.

253. Prostration to you the immeasurable Hari, Sai, Krishna, Damodara, Achyuta, Govinda, Ananta, Vasudeva, Lord of all.

254. Prostration to you Achyuta, Govinda, Sainatha, Maheswara, Krishna, Vishnu, Hrishikesha, Vasudeva, Lord of all Yagna.

255. Prostration to Sri Sainatha, the Brahman, of endless forms who is at once the Yogas and the Lord of Yogas. I have sought refuge with you.

256. Prostrations to you the Supreme Good. Prostration to you who purifies the world. Prostration to the Shirdi dweller, Sainath, of perfect peace and calmness.

257. Prostration again and again to Thee Sai is Vasudeva, Siva the Supreme soul, Govind, that removes the distress of the devotees.

258. Prostrations again and again daily to those who are prostrating themselves before the Mahatma Sayeesa the refuge of all the worlds.

259. If there is devotion to Sai what need is there for many mantras? The mantra--"Om Namah Sainathaya" achieves all objects.

260. Oh Sai ! who art the Guru Dattatreya may your name which confers salvation be dancing with joy on the tip of my tongue ! Oh Lord ! may your glance be merciful and freely playing always on my body ! May your supreme and auspicious forms be ever dwelling in my heart ! May my head be ever rolling at your feet !

261. Prostration to you Oh Bhagawarn Purusha who by entering into me has awakened my latent power of speech and who with all his powers revives that of my hand,feet, ears, skin, pranas, etc.,

262. Just as the waters of the rains coming down from the skies reach the ocean, prostrations unto all gods reach Sayeesa.

263. Prostrations again and again. It is kama,(desire) that has acted. It is desire that has acted. It is that which acts. I do not act. Desire is the agent--not I. Desire is the cause of action--not I.. Here oh kama, here is the oblation offered unto you. Manyu, passion did the act. Prostration unto you! Manyu, passion did the act. It is the passion that acts, --not I. Anger is the actor--not I. Anger is the agent--not I. Here oh Manyu, I offer this oblation unto Manyu !

Saranagati

264. Om ! Tat(That) is Brahma. Om ! That is Vayu(air). Om, that is self, Atma. Om, that is Reality, --satya. Om that is All ! Om that is the Guru !! I bow to that Guru !

265. He moves within all creatures, in the hearts of all creatures. You are the yajna, sacrifice, the *Vashatkara* Mantra; you are Indra, you are Rudra, you are Vishnu, you are Brahma. You are Prajapati, you are That Water, Light, Taste, the immortal Brahman, and the three worlds, Om, Bhu, Bhuwah, Suwah ! Om !

266. Oh Sri Sai, Sai, that pleases all people, Sai Sai.
Sri Sai, Sai, the resort of all people, Sai , Sai.

Sri Sai, Sai, the giver of salvation, Sai, Sai.
Sri Sai, Sai, be my refuge, Sai, Sai.

267. With my mind I think of the feet of Sri Sainatha.
With my lips I praise the feet of Sainatha.
With my head, I prostrate at the feet of Sainatha.
I seek refuge at the feet of Sainatha.

268. My mother's Sai and my father too.
My master, Sai and my friend he is.
Sai's mercy is to me all wealth.
I know none else, none else indeed I know.

269. I seek refuge with Sri Sainatha, whose prema or love makes him so charming, who is so terrible to the enemies of his devotees, whose eyes are like the lotus, who is easily won and reached by punyas, whose very form spells success and who is a mine of mercy.

270. I seek refuge with Sri Sainatha who is both mother and father of his devotees, with Sri Sai Rama who has no more desires to fulfil, with the God Sri Sai, the ferry across the ocean of samsara and with the moonlike Sri Sai.

271. Seek refuge with Sai alone with all your heart. By his grace you will reach supreme peace, that permanent abode.

272. Give up all your attempts at following the moral law and surrender to Sayeesa. Sai will save you from all sins. Do not worry.

273. What good is there in this wealth, in these horses and elephants and in the conquest of a kingdom? What good in child, wife, friendship, cattle, body and houses? Oh Mind ! Knowing all these to be transient things of a day, cast them afar from you and for securing the object of your soul oh worship, oh worship, the Lord Sri Sainath to whom even great ones resort.

Need for Saranagati

274. What we long for here that flies away afar. What we never dreamt of that comes to us here. Noting the topsy-turvydom of Brahma, Sants seek refuge at the feet of Sai.

275. If the inevitable can be evaded by adoption of remedial means, Nala, Rama and Yudhishtira would not have suffered such great sorrows.

276. There is no one that is the giver of joys and sorrows. It is a false notion that God gives these. The idea that one is the doer of actions is baseless egotism. All are pulled by the strings of their own former karma.

277. Where the king is Dharmaraja, the son of Yama, where Bhima stands armed with his mace, where Arjuna is the Bowman and Gandiva is his bow and where Krishna is the friend,--there is yet sorrow and trouble.

Prayer for acceptance of Saranagati

278. Even as we go on seeing it, life is ebbing away. Youth perishes; the days that are passed do not return. Time devours the world. Fortune and wealth are as unsteady as the wave on the waters. Life passes away like lightning. Therefore have I surrendered unto you oh ! Saiyeesa the granter of refuge. Protect me now.

279. Diseases are constantly attacking the strength of the body. Desires and passions are daily burning out the heart and mind. Death is dancing always weilding or turning the days. Therefore thou art my refuge now oh ! Sainatha.

280. The body is ever changing is dying away, the mind always bent on objects is full of pain, the intellect is endlessly attached to objects of sense. Therefore you are my refuge now oh ! Sainatha.

281. Just like water in a porous pot, life is passing away. The glory of fresh youth is as fickle and momentary as the flash of lightning. Age advances fast like a lioness. Therefore you are now my refuge oh ! Sainatha.

282. The source of Bhakti towards you, it is well known is Sat Sangathi, contact with saints. Alas fancying myself wise I have not secured even that and without satsang and Bhakthi where is wisdom? Therefore you are my refuge now my Sainatha.

283. My view or attitude is not that of Samatha. I do not view all things with sameness. I always discriminate and differentiate. And in the absence of samatha how can I obtain santi or peace ? Therefore you are now my refuge my Sainatha.

284. My senses (eyes etc) are directed to external objects and attached to them and not introverted. Without excluding outside objects how can there be introspection? Without you how can there be bliss? Therefore now you my Gurudeva Sai are here my refuge.

285. I have not rendered the prescribed service so as to secure Gurus' grace which confers Jnana. Seva is well known to be the sadhana or means for that grace. Therefore now my Sainatha, you are my refuge.

286. Oh ! Sayeesa ! Sankara, Hari, Lord of Parvathi, Lord of Lakshmi, Sambhu, Janardhana, Girisa, Mukunda, Baba ! Excepting refuge at your feet, I have no other go. Therefore Oh ! Lord ! deign by your grace to gant me the goal.

287. I have not got the Sadhana chathushtaya---the four means prescribed, namely Viveka, Vairagya, Samadhishatka and Mumuksha. How can I get pure Jnana? Therefore, teach me how to cross the ocean of Samsara. The wisdom of the Vedas pray extend to me by your own grace.

288. Verily, verily, I say that by repeating the names Achyuta, Ananta, and Sayeesa- which repetition is a medicine---all diseases are cured.

289. If the body with its nine apertures should be stricken with illness, there is the remedy *udhi* and *tirtham*., And the doctor is Sayee Maheswara.

290. If Sai is Narayana, the soul of virtue the basis of truth, and unrivalled in his power, oh udhi ! remove this sickness (or remove this sorrow and do good.)

291. To those who have not resorted to your feet, you are the giver of their troubles. To all those who are in trouble and distress, you are the sole grantor of relief.

292. (Kunti says) Oh teacher of the universe, let us have troubles constantly at every step, for thereby, we shall think of you and have your darsan. By seeing you, we shall attain that state from which there is no return to Samsara.

293. For the benefit of babies' health, the mother administers even castor oil. Even so, Sree Sayeesa administers sorrows and troubles for benefitting the devotees.

294. The master's punishment of servant is a great favour(and benefit). We are children and do not understand this. Pray give us wisdom and the power of endurance and courage.

295. You have none to punish or protect, and none to regard or disregard. Yet for the sake of creation, maintenance and withdrawal of the universe, you are clothed with Satwa, Rajas, and Tamas, as the time and occasion may call for.

Sai Mantra for Moksha

296 I am feeling that I have fulfilled the task ordained by thee by uttering thy name and reciting thy history everywhere. To those who are about to die, I teach thy name as the mantra for securing their moksa salvation.

Sakshatkara

297. It is as a result of the good deeds done in many previous births, that the wise man secures and serves a sadguru(now). When that Sri Guru Deva is pleased, he will reveal Atma-swarupa(That is the real nature of himself and the disciple).

298. Oh Formless Bhagawan, you take up the particular form on yourself which each of your devotees is pleased to put on you.

299. By thousands of births, men are drawn to devotion. In the Kaliyuga it is by Bhakti that Sai Krishna appears (in Sakshatkara) before us.

300. In whatever way(whether with a little, strong, or no faith) a person approaches a mantra, a holy place, a Brahmin, a god, an astrologer, a medicine, or a guru, the results accrue in the same way,(i.e.with a little,much or no success).

301. When I sing the glorious deeds of Sainatha whose praise is sweet to me, he appears promptly within my heart like a servant answering a bell.

302. When my soul is over powered by emotion of love and devotion and I contemplate the lotus feet of Sai with tears suffusing my eye, he appears in my heart.

Prayer for Sakshatkara

303. To us who have surrendered ourselves to you and are anxious to see your form pray appear, with a smile on your lotus face so as to be seen by us.

304. Oh Lord ! Bhagawan ! from time to time you put on the particular forms which you choose to appear in and perform deeds which are impossible to us.

305. God the Lord Bhagawan has neither name nor form and has no end; yet for favouring the devotees that serve his feet he takes on births, names, forms and deeds. May that Supreme(being) be gracious unto me.

Baba's nature one in all

306. The one all pervading (Vishnu) the huge imperishable entity many times enters and pervades various creatures in all the three worlds and as their soul enjoys. He is the enjoyer of all.

307. May that Eswara who as Antharyani has entered into all creatures and beares them up by his own powers and under whose control we evidently are, protect us.

308. Just as the same five elements earth,air,water etc., appear differently in the different movable and immovable objects made out of them, similarly you, though purely self-controlled and one,appear different in the different objects that have sprung from you.

309. By your own powers, by your Satwa, Rajas and Tamo Gunas, you create, destroy and protect all things in universe and yet are unaffected by those gunas or that work. To you whose nature is Jnana,how can there be anything which cause bondage ?

310. The body and other attributes have no real existence. And the self cannot have any difference. Therefore you have neither bondage not salvation. In you there is no aviveka i.e., ignorance at all.

311. Oh Janardana ! whom even Indra and Yogeswara cannot easily follow or trace, you have by our good fortune become the resident of Shirdi. Pray cut asunder these delusions created by your maya,namely our attachment to sons, wives,wealth,friends, houses and bodies.

312. Sai is truly the Parabrahmam. Nothing else exists except Sai. Therefore truly all things in this world are but forms of Sai.

313. The chief things in the vedas is Sainatha also the chief thing in sacrifices, in yogas and in observances.

314. The chief thing in Jnana is Sainatha. Also in Tapas and Dharma. Sainatha is the main goal.

315. That gain beyond which there is no other, that bliss beyond which there is no other, that Jnana beyhond which there is no other,---that is Sai,Remember that.

316. Having seen which there is nothing more to be seen, having been which there is no re-birth,having known which there is nothing else to be known..That is Sai. Remember that.

Sai Narayana Kavacha Mantra.
(Mantras for Protection)

317. By the fact that Sai Bhagawan is all that is, all that is good and not good, --by this truth may all our troubles vanish.

318. Just as the Brahman is without any vikalpas or variations and only the bare selves to those that enjoy the bliss of unity, similarly by his maya, he the Brahman bears various powers named ornaments, weapons and body.

319. May the Omniscient and omnipresent Bhagawan Hari by the use of all his forms that appears as real protect us always and everywhere .

320. In the various cardinal directions and sub-directions, above, below,and all-round within and without; driving out the world's fear by his(Bhagawan Hari Narasimha's) roar and swallowing up all light by his own resplendent blaze.

321. No evil befalls the devotees of Sai Baba.
They are not afraid of birth and death or old age and disease.

Baba's Charters

322. I will rather give up my life than give up a devotee, relying upon me. Having pledged my word to a person to protect him, I will never leave him unprotected.

323. When I am here, why should any fear? I have never spoken an untruth nor ever will.

324. In the house of my devotees, there will be no lack of food or clothing.
I am ever vigilant in looking after them and their families.

325. Once a man seeks refuge with me and says that he is mine, I will save him from all creatures. This is my vow.

326. O' Dikshit ! affirm it solemnly that my devotees will never perish. Having pledged my word solemnly to one who seeks refuge with me, I will never break my word.

Baba's teachings

327. Seeing the beautiful face of a young lady, you are overpowered by delusion and anxious to see her again.
O ! Nana ! Learn how sadhus behave !

328. Whatever you see, ugly or beautiful, man or woman, cock or beast you must regard as *Chaitanya* (i.e., God)

329 By viewing only the external aspect of objects delusion arises. See the truth, the real within. See with inverted vision, everything in the world as God.

330. If you happen to see a beauty, think this within yourself. The creator of such attractive beauty, how much more beautiful and wonderful must he be. !!

Resolve and Prayer

331. Let all kinsman forsake me, let the elders blame me ! In spite of these, Sai, who is the supreme bliss is my life (and its support).

332. I have only one Sastra and that is Sainatha's sayings. I have only one god and that is Sainatha. I have one mantra only and that is his name. I have only one thing to do and that is his seva or service.

333. My flow of love is so madly developed that my mind will not turn away even for one moment, from the lotus feet of Sri Sai; whether dear relation blame me, the gurus accept me or reject me, the public shout out against me and even if there be dissensions in my family, on that account.

334. Mortals, with my hands upraised, I swear it is true, that to the man who daily repeats the names Sai, Krishna, Narasimha, Janardhana, he grants his heart's desire in the field of battle or at death when he lies senseless like wood or stone.

335. With hands uplifted and with stentorian voice I teach the pious thus-- and in a responsive mood let the loving hermits listen. The mantra

"Saiswarayanamaha" is always sufficient for expelling the terrible poison of Samsara.

336. Oh ! Mortals ! Listen ! I tell you briefly of your supreme good ! You have plunged right in the midst of the ocean of samsara, covered by innumerable waves of perils. Erin away from diverse truths and start the frequent repetition, 'accompanied by prostration,' of the excellent mantra "*Om namah Sri Sainathaya*"

337. I have no other refuge. You alone are my refuge. Therefore O ! Maheswara mercifully protect me ! O ! protect me !

338. O Sai, grant me in Thy mercy a death without agony, a life without poverty, and unwavering faith in Thee.

339. Oh Lord Master ! I do not pray for boons. Let me have permanent or perpetual attachment to your feet. This, Oh Master, is the boon dear to me, which I repeatedly beg of you to grant.

340. Let me have faith in Sainatha always--birth after birth. Always and always, let it spring up and be steadfast.

341. Oh Sai ! Let the swan my mind enter immediately into the cage, --thy lotus feet. At the moment of death, when the three humours --phlegm,wind,and bile block the throat,what chance is there of your being remembered?

342. Oh Atman ! what can we do for you for the purpose for which we have come into existence. We exist only by your favour, oh God ! and in order that we may fulfil our task, grant us by your power, your divine eye.

343. There is one refuge namely Sainatha for mortals floundering in the ocean of Samsara blown hither and thither by the gales, the pairs of opposites who are weighted with the cares and anxieties of protecting sons, daughters and wives and who are plunging amidst wild waves without anuy boat.

344. Oh lotus eyed Sayeesa, oh Achyutha dwelling in Dwaraka bearing the conch, disc, mace, and lotus, protect me your refugee !

345. Oh, dull mind, do not entertain fears, nor constantly think of Yama's punishments i.e., the tortures of hell. These sinful agents, our enemies have no power over us, as our master is the royal Sai. Throw off your indolence and meditate on the easily accessible Sayeeswara. When he is able to remove the sorrows of the whole world, what can he not do for his own devotees ?

346. People vainly waste their thoughts and worry about food and clothing. Will this Sai who looks after the affairs and support of all the worlds neglect the devotees?

347. What wretched fools we are !. We seek help at the hands of some low, weak individual, with a "Sir" added to his name, giving little financial help, while there is our God Sayeeswara, the most excellent of all persons, sole ruler over the triple universe, with vast power, and worthy of worship with all our heart, standing as our supporter and ready to bestow on us even his supreme state (of bliss) !

348. Men who are engrossed in the pursuit of the three human goals(viz., Virtue, Wealth and the gratification of the senses) are like cattle. The person that seeks Moksha Liberation is superior. Therefore seek Liberation.

349, Where stands Sai the Lord of all Yogas, and where there is the devotee supported by Him , there attend Fortune, Victory, Prosperity and steady Justice. Such is my view.

350. I ever seek refuge with Good Sai Hari, by remembering whom all good things are obtained.

351. I am wretched, cast away, and by misfortune, my body is full of sin and suffering, of greed, sorrows and delusions. Therefore O Sayinatha, save me by thy eye (of mercy).

352. O Sai, wherever my birth may be, even among worms, birds, beasts, serpents, Rakshasas, devils or men, may I by thy grace, have firm and unwavering devotion to thy feet.

353. O Sai, even if I am reborn thousands of times, may I have firm faith in you in each birth.

354. O Sayeesa, I fall prostrate with my head on thy feet and entreat of thee, only this. By thy grace, may I never in any birth of mine forget the lotus feet.

355. O Sai, May that great and unremitting joy which ignorant(worldly) men experience in contacting objects of sense (never fail me i.e.,) be experienced by my heart in ever remembering you.

356. (God says) The love of people whose hearts are engrossed in me will not be like earthly love (a source of bondage). The seed that is fried will not sprout, (in all probability).

357. That is the body and that the head which is whitened by dust while prostrating unto Sai. Those are beautiful eyes freed from darkness which behold the Guru. That intellect which meditates on Sai is stainless and bright like the conch. That tongue which at every word sings the praise of Sayeeswara shower down nectar.

Alipta State

366. Let the harmonised. (Yoga yukta) think and realise himself as not acting at all,

367. not doing anything, - for he knows that is the real state of affairs-- whether he (i.e., his body) is seeing, hearing, smelling, eating, walking, sleeping, breathing, talking, casting away, receiving, closing or opening the eyes.--Let him feel that the senses are (as prompted by their nature) contacting and tackling objects.

368. Missiles do not tear me (but tear only the flesh). Fire does not burn me (but burns only the body). Water does not wet me (but wets only the skin). The wind (air) does not parch me or dry me (but only parches up the body).

369. I (the self) am incapable of being cut, burnt, wetted or parched up. I am eternal, all pervading, firm, unshaken and permanent.

370. I am not the born creature. Where is birth or death for me, the Atman? I am not the Pranas (life forces). Where is thirst or hunger for me? I am not the mind. Where is sorrow or delusion for me? I am not the agent of action. Where is bondage or release for me?

371. O Chandorkar, I am the Atman ensouling all creatures, residing in their hearts. I eat with the mouth of the ant, the fly etc.,

372. I am not the body, the senses, the mind, the Ego, nor life forces, nor the intellect. I am the Pratyak Atma, the Inner self. Siva God, the witness (of All), far from (i.e., having no contact with) wife, child, land, wealth etc.,

373. I am not the mind, intellect, chitta, and Ego. I am not the ear, the tongue, the nose, the eyes. I am not the ether, earth, light nor air. I am God Siva, of the nature of consciousness and Bliss.

374. I have no mental changes, no force. I am the Lord pervading all the senses and all space. I am ever the same, I have no bondage, nor release (Salvation). I am God Siva, at the nature of Bliss-consciousness.

375. In myself, I realise I am the one Real. Externally, I behave recognising differences. Within is, Realisation. Externally the appearance (I put on) is that of a dullard. Within, I am unattached. Externally, I behave like one attached to things. Thus do I carry on my sport in the world.

Laya Dhyana

376. I am the dew drops on the lotus. Rise, Great Sun ! Lift my leaf and mix me with the wave.

377. "Om Ghrinis Surya Adityah" (is pronounced). The sun is risen. The dew drop slips into the shining sea, (or into the *jala* i.e. the one that creates, maintains, and withdraws).

378. Wisdom, Strength (or Power), Fame, Courage, Fearlessness, Perfect Health, Sharp-perception of Intellect and senses and Eloquence (or power of expression) are gained by *Sainama japa* (or remembering *Sai*) .

Phalasaruti (*Fruits of reading this Sai manana*)

379. Those who meditate on *Sai*, the Imperishable, and undecaying, as always seated in their hearts affording refuge and protection to those who cling to him, will attain the Supreme the Divine State.

380. He who daily and with full faith reads or hears this Sainatha Manana this

381. holy and sacred work that destroys sins and promotes longevity will be saved from all sins and troubles and be happy *Sthitha Prajna* (i.e one firmly established in the Path Divine). And being protected by Sayeesa, he will speedily and surely attain all objects.

382. Those will never meet with failure or defeat who worship *Sai* as the unborn God, Lord of the Universe, and as the source and goal of this world.

Kriyasamarpanam (i.e., *Dedication of all works*)

383. O *Sai*, Sree Mahadeva, Ocean of Mercy ! Hail ! Victory unto Thee ! Jaya ! Jaya!! Jaya !!! Pray, forgive what ever evil we have done consciously with our hands, or feet, voice, body, or karma (action) ears, eyes or mind (alone).

384. Thou alone art my--brother. Thou alone art my father too. Thou alone my brother (Kinsman) ; my friend, Thou alone. Thou alone art my Wisdom and Wealth. Oh God of Gods, Thou art everything to me.

385. Oh Sayeesa, to Thee the Supreme, I surrender all that I do (or have done) with my body, speech, mind, senses, intellect, ego, or by the force of Prakriti i.e., my nature.

386. Those in whose hearts *Sai* is always perceived and adored will have perpetual festivity, perpetual fortune, and perpetual blessedness. Indeed *Sai* is the abode of blessedness.

387. Those in whose hearts the sweetly smiling face of *Sai* is firmly held,-- gain is theirs, and Victory is theirs ! How can defeat or frustration befall these?

388. By hearing of Thee (*Sai*) by meditating on Thee, my sin has been wiped out, my sorrows also, as also want; and joys have come in perpetual succession.

389. Now, my birth has borne fruit. Now (indeed) my tapas (austerities) has borne fruit. My (good) works have attained success, by my resorting to *Sainath* as my refuge.

390. As *Sai*, with his Bhaktas has graced my cottage with his presence, blessed am I, my objects have been attained, and my ancestors have been raised and saved.

391. The devotee whose mind is rivetted to the lotus feet and palms of the Guru, whose ears are absorbed in hearing his voice that wards off sin and troubles, whose tongue ever praises the Sadguru, is ever immersed in joy supreme with eyes closed in rapture.

392. May all here be happy ! May all be healthy ! May good befall all !
May none have sorrow !!

May Blessedness prevail

Finish

SUPPLEMENT

139. Faith in **Sayee**--Krishna is the result of various good deeds including gifts, vows, austerities(tapas),sacrifices., at the fire, japas, scriptural studies, and Samyamas(i.e.,various sadhanas controlling or restraining bodily and mental functions).

140. Dear one, a taste for hearing accounts of or narration about **Sainatha** arises from service, faith, attending upon great saints, and by resort to sacred rivers and other holy places.

141. The poisonous tree named Samsara (i.e., worldly life) bears two nectar like fruits--Firm faith in **Sayeesa** and the company of holy ones(Saints).

142. Thou art easily reached by those who have (and want) no possessions. But the person that is puffed up with the pride of birth,power,wealth,and learning hardly mentions even your name.

163 A. They indeed are the blessed, in all these worlds, who though poor have concentrated devotion to **Sai** in their hearts. God Hari himself, always leaves his Heaven to enter and live in the ir hearts, as he is tied up thereto by cords of love and devotion.

212 A. I do not seek (or hope to find) anyone who can remove thy grief except that Lotus-eyed(Sai-Hari). Therefore with exclusive or concentrated devotion esteemed in your(or our) faith, **keep Sai** in yor heart and worship Him.

213. A. I bow unto **Sainatha**, who removes the sorrows of the distressed and the fears of the frightened and who chastises(their) enemies as fiercely as Yama.

APPENDIX

Baba's Inscrutability

1. Oh! Bhagwan, who is sporting and beguiling humanity, who has neither enemies nor friends, whom people egregiously misinterpret and misunderstand, Thy designs and purposes are known to none.
2. No man in this world knows this Being's (Sai's) designs and intentions. Even great wits in trying to understand these are confused and deluded.
3. This Sai Bhagwan is veritably the Ancient of Days, God! He masquerades as a human being and by his Maya confounds the world.
4. The world judging by themselves and their own standards consider Him, who is free from all contact and attachment engaged in work (in pursuance of attachment) and hence the world is unwise.
5. Just as fish seeing the reflection of the Moon in the waters close to them do not however understand it, even so this unfortunate world and especially the residents of Shirdi, though living with Sai, have not understood him.
6. Oh! Sai, strange are Thy Ways! The world is befooled by thy human form. Though

Thou art a Satchidananda Satguru, yet thou runnest ever and anon to relieve the sufferings of those who have sought refuge with thee (Saranagata).
7. Sai is in the waters and on the hard earth. Sai is on hill tops. Sai is also in the heart. The whole universe is Sai Maya (made up of Sai).
8. Sai, of great brilliance, the very essence of all Dharma, (i.e. functions) is the root of Humanity. All others are branches, leaves, flowers, and fruits emanating from Him.
9. As yogis recline on Him who is of the nature of pure consciousness and Brahmananda, the term Sai denotes Param Brahman (i.e.,) the Supreme Lord.
10. Prostrations unto Sayeesa! who sportively works wonders and by whose will or *fiat*, the ocean becomes Earth and the Earth, ocean: a speck of dust becomes a hill and the highest of hills Meru, becomes dust: grass turns into Indra's thunderbolt and the thunderbolt into mere (innocuous) grass: Fire becomes cold, and chill ice burns like fire.

11. The Royal Sayee wins over people by his truth, the poor, by gifts. Truth, Munificence, Tapas (austerities), Tyaga (sacrifice), Friendliness, Purity, Rectitude, Learning and Service of the guru are firmly rooted in Sai.

12. (*Anrusamsyam*) non-cruelty, sympathy, Vedic learning, virtue (seelam) self-restraint, external and internal, placidity of soul: these six attributes adorn Sri Sai, the Bull amongst men.

13. (Sai was) free from hankering, (was) refined and virtuous, a mine of noble qualities; (He was) rejoicing at others prosperity and sad at their troubles. He had no enemies; and like the Moon that relieves peoples' suffering from summer heat, he gave relief to all people in their sorrows.

14. When ill-treated by boys, he never minded that treatment; nor did he mind the treatment he received at the hands of Thambuli, Maulvi, Bhate, Nanawali etc.,

15. Sai was, like fire, not to be trifled with (durdarsha); like the sea, not easy to cross; like the lion, full of majesty and prowess (Vikranti); like the Himalayas, He commanded respect and showered benefits.

16. Sai was as patient in endurance as Vasudeva (father of Sri Krishna) and as full of forbearance as one's parents, like Brahma the Creator as he treated all alike; in liberality, and munificence, he was like Mahadeva, (Siva) and like Maha Vishnu, he was the refuge and support of all creatures.

17. This is the Lord's ordainment that though Sai was in the midst of and mixed up with Prakriti (i.e.) Maya and though her qualities were in him, he was not affected or over-come by them. As is the attitude so is the result.

18. Gift, sacrifice, japa, all these produce the three-fold fruits of *Dharma, Artha and Kama*. Total devotion to Sayeesa alone is productive of four-fold fruits; viz, the above three and Moksha.

19. To whom will Sayeesa, (the highest of saints absorbed in instructing, guiding and helping people to achieve temporal and spiritual benefits) fail to give satisfaction and happiness?

20. Oh Sai, Sai, Mahabhaga, that affordeth devotees fullest sanctuary, you alone are the salvation to people burnt in the fire of samsara.

21. It is only so long as we do not surrender ourselves to and seek refuge with Sai, the destroyer of fear, that we experience fear in respect of wealth, family and friends, grief, hankering, disgrace and

defeat, excessive greed and that source of all our troubles viz. the improper clutching at things "mine"(possessions).

22. How can the troubles relating to or originating from the body, mind, gods, (interim space), human beings and the five elements, affect those who have sought refuge with Sai? A person overcomes all these quickly by his faith in the Guru.

"Mantras"

23. "Achyuta, Ananta, Sayeesa" forming a quarter of the *Anushtup* verse constitute the supreme Mantra with the worlds "Om" added in the beginning and "Namah" added at the end. By the japa of the Mantra so enclosed, one gets free of all disease.

24. Oh excellent Guru Sayeesws ara, prostrations be unto you. The ashes of your Dwaraka Mayee quickly give relief to one sufering from great harm from the planets or from *utpatas*, from dire disease and intolerable pain.

25. May the Royal Sai Baba who is very powerful and all pervasive, protect me in the front , and behind and on both sides.

26. To the blind man, a man with one eye is a Guru or Guide; and to the one eyed, a person with both eyes is a Guru or Guide. To all with two eyes Sri Sayee who has three eyes(including the eye of wisdom) is the Parama Guru.

Namaskara

27. Prostrations be unto Sayee, the soul of all creatures, taking the form of all, in whom all are; from whom all emanate; who is everywhere and who is all.

28. Prostrations to Sai Paramatma, that is the supreme Lord Sai who is the witness of all; who sheds light on all souls and who is beyond the reach of speech, mind and chitta(ego).

29. Prostrations unto the suprme Lord Sai wo is the Brahman(creator) with endless power, who has no form and has yet numerous forms and whose doings are marvellous.

30. We bow unto the highly excellent Sai, of Shirdi, who is an ocean of Mercy ever undertaking, the protection of the distressed, a veritable axe to cut down the tree of Mahapapas (committed by the devotees) and who is like the autumnal Moon delighting and conferring boons desired by the devotees.

Prayers

31. Oh Lord Sainath, Give me Thy uplifting arms as I am blind and robbed of my most valuable treasure viz. Viveka by the strong robbers named Indriyas and thrown into the pit of a deep well viz. the darkness of delusion.

32. Oh God Sainath! lend me they uplifting arm as I have got into a miserable plight viz.being cast into the well of Samsara which is terrible and of immeasurable depth and infested by hundreds of serpents viz., griefs and sorrows.

33. Oh Lord Sai, in point of *Pathaka*(demerit) none can equal me; and in point of purification, none can equal you.Keeping this in mind do what you deem fit.

34. When a person stumbles against something on earth he falls down upon and is supported by earth alone; (similarly) Oh Sai, having offended you I have still to seek, refuge with you alone.

35. Oh Guru. Sai What is there strange in this that you have shown your fullest mercy towards me! Even after a son goes on perpetually repeating his derelictionf of duties, the Mother sill continue to forgive him and look after him.

36. Bhagwan Sainatha who is described by wise men in their own ways according to their own taste, and by meditating on whose feet in full Samadi, one's heart is purified and there with one sees the Self,-- May he be propitious unto me!

Fame and Glory

37. All people are at all times calling out Sai, Sai, Sai. Now-a-days the world has become Sai Maya. So has Lord Sai ordained.

38. He who does not see Sai and he whom Sai has not seen are despicable on earlth. Such people will hate themselves.

39. I do not believe that Maheswara(Siva) and Sankaracharya Guru, Maha Vishnu and Guru Sai are different; yet my devotions is at the feet of the God Sri Sai Baba of Shirdi.

40. Those in whose hearts Sai ever dwells will have noting inauspicious at any time and in any efforts of theirs. Sai Baba is the abode of all blessedness and auspiciousness.